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LONDON, SATURDAY, JANUARY 21, 1911.

[ONE PENNY.]

THE INFLUENCE OF THE IMMORTAL HOPE ON THE LIFE THAT NOW IS.

BY

G. DAWES HICKS, Ph.D., Litt.D.,

Professor of Moral Philosophy at the
University of London.

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(3) The Son of God. (4) The Lord. (5) The Son of Man.
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(3) Christ as Creator and Soul of the World. (4) The
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N.B.—The name of the Minister of the Chapel is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, January 22.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN.
 Bermondsey, Fort-road, 7, Mr. A. ALLEN.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11, Rev. GERTRUDE VON PETZOLD, M.A.; 7, Rev. W. J. JUPP.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 7, Rev. R. K. DAVIS, B.A.
 Finchley (Church End), Fern Bank Hall, Gravel Hill, 6.30.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Rev. J. ELLIS; 6.30, Mr. A. TYSEN, D.C.L.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. WILLIAM C. HALL, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11, Mr. E. R. FYSON; 7, Rev. F. SUMMERS.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. DR. TUDOR JONES. Evening Subject, "Right Hon. R. B. HALDANE on The Dedicated Life."
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green; 7, Rev. GORDON COOPER.
 Peckham, Avondale road, 11 and 6.30, Rev. LAWRENCE CLARE.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, D.Litt, M.A.
 Stoke Newington Green, 11.15 and 7, Rev. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Rev. DOUGLAS HOOLE; 6.30, Rev. JOHN ELLIS.
 University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGR HOPPS.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, Worple-road, 7, J. A. PEARSON.
 Wood Green Unity Church, 11 and 7, Rev. D. DAVIS.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BELFAST, All Souls' Church, Elmwood Avenue, 11.30 and 7, Rev. ELLISON A. VOYSEY, M.A.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street, Rev. J. WORSLEY AUSTIN, M.A.
 BLACKBURN, King William-street, near Sudell Cross, 10.45 and 6.30.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. J. HORACE SHORT.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. H. McLACHLAN.

BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. LUMMIS, M.A.
 CHATHAM, Unitarian Christian Church, Hammond-hill, 11 and 6.30, Rev. J. M. WHITEMAN.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. W. A. WEATHERALL.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS, B.A.
 GATESHEAD, Unity Church, 10.45 and 6.30, Rev. W. WILSON.
 GEE CROSS, 11, Rev. E. H. PICKERING; 6.30, Rev. H. E. DOWSON.
 GORTON, Brookfield Church, 10.45 and 6.30.
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.
 HASTINGS, South Terrace, Queen's-road, 11, Rev. Rev. S. BUBROWS; 6.30.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45, Rev. C. HARGROVE; 6.30, Rev. MATTHEW R. SCOTT.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. K. H. BOND.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. DENDY ACATE, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MORETONHAMPTON, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. DR. CARPENTER.
 PORTSMOUTH, High-street Chapel, 11 and 6.45.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
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 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WALN.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARMITER.
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 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, Morning Service, 11; Evening Service and Lecture, 6.30, Rev. GEORGE BURNETT STALLWORTHY.
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BIRTH.

HOPPS.—On January 12, at Kirby Fields, Leicester, to Mr. and Mrs. Frank Hopps, a daughter.

DEATH.

ANDERTON.—On January 13, suddenly, at the Mission House, Mill-street, Liverpool, Jane, the beloved wife of the Rev. Joseph Anderton, aged 69 years.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.*

NOTES OF THE WEEK.

THE preparations for the Coronation are beginning to claim a good deal of public attention. We hear that the military display will be upon an imposing scale; and the daily press has whetted our appetite for pageantry by pictures of humble toilers at work upon the gorgeous robes of peers and peeresses. It is all one of the picturesque survivals of an age of the world that has passed away. But it is time that we asked ourselves whether a true respect for national greatness does not require something very different. Art and learning and commerce and the patriotism of civic life should receive far more adequate recognition; and a system, which assigns to a Gaiety actress who happens to have married a "wild" peer a place in Westminster Abbey denied to some of the noblest servants of the public good, is hardly so perfect that it cannot be improved.

AN article on "Rescue in the Mine" appeared in the *Manchester Guardian* last Monday, full of the vivid details which will help to add the rescue work in the Pretoria Pit to the splendid annals of British heroism. "It may not be so hard," the writer says—"men say it is not—for a man to rush to his death with the bugles in his ears. To sweat and toil in a little tunnel for hour after hour, to worm through narrow holes, dragging a stretcher, to creep with infinite care under a hanging mass of rock, and then, for one's pains, to be pinned to the floor by a sudden fall of earth, and then to wriggle faintly till one dies, or to be withered into ashes by a burning wind, these are dangers that the hardiest man must shrink from. To know of them beforehand, and still to go forward to meet them, is the furthest stretch of human courage. Yet, for long before he comes to face it,

the rescue man knows every one of these perils, to the last little detail."

THE South African Native Races Committee has issued an appeal for contributions for the proposed South African Native College. The aim is to train native teachers, and afford opportunities for higher education to native students. £50,000 is required, of which £40,000 has already been subscribed. It is pointed out that the need of guidance by educated natives is felt especially now during the critical transition from tribal to city life, and instruction in agriculture is considered specially important. The College will not undertake definitely religious work, but it is hoped to give it a decidedly Christian tone by means of denominational hostels, which the various churches have been invited to build. The scheme is being supported by men of all parties, including Lord Selborne and Lord Milner, the Bishops of Birmingham and Lincoln, the Rev. F. B. Meyer, and Professor M. E. Sadler.

THE death of Sir Francis Galton, on Wednesday, at the age of 89, removes a remarkable personality and a great man of science. It is not long since he revealed himself to the world in "Memories of My Life," which gives a picture of unwearied industry and quenchless intellectual curiosity. He was a relative of Darwin, and belonged to the small inner circle of the pioneers of evolution. He devoted himself specially to the absorbing theme of the influence of the laws of heredity upon human life, a pursuit which began in the abstract region of scientific research, and ended in the gospel of eugenics. He organised the first anthropometric laboratory in 1884, and thus started the system of statistical investigation with which the name of Professor Karl Pearson is so closely connected. In the popular mind Sir Francis Galton will be identified specially with the system of detection by finger-prints, which has armed the law with a weapon of precision and added a new terror to the life of the criminal.

PROFESSOR SADLER gave a striking lecture at the Manchester University last Monday on "Tolstoy and Education." Tolstoy, he said, like Rousseau, might prove to be the harbinger of a great revolutionary upheaval in Europe. His influence, like that of Rousseau, had quickly shown itself in educational thought, which was always sensitive to new ideals of individual freedom and of personal duty to Church or State. Tolstoy deliberately departed from the canons of academic education. He was an educational post-impressionist. Professor Sadler went on to emphasise the analogy between post-impressionism in painting, and the corresponding movement in educational thought. Behind both movements there lay a conviction that the social pre-suppositions and conventions of the life of the modern State (especially of the highly-organised modern State) must be shattered in order that new ideals of simplicity, honesty, and human brotherhood might spring up and flower among men. They were ethical movements rather than, in the narrow sense of the word, intellectual.

CONTINUING, Professor Sadler said that so far as education was concerned sufficient time had elapsed to enable us to judge with reasonable certainty the influence and probable outcome of this new movement. It had been of immense value as a stimulus. It had made us realise the need for a readjustment of education to the social and spiritual needs of a new era; it had dealt a blow at the dogmatism of dull teachers; it had opened our eyes to the vivacity, the sureness, the insight of some of the story-telling and the draftsmanship of young children; it had widened our view of the scope of education; and it had led us to believe that the new social needs of the world called for a new synthesis in school work. But at the same time, so far from having lessened our admiration for the finest achievements of the old educational tradition, it had made us more sensitive

to their exquisite beauty. It had fallen into its place as one influence in educational thought, and was now leavening the whole lump without superseding what was best in the old tradition. Above all, it had been found that the best post-impressionist work in education required genius in the teacher, and, though fatally easy to copy, became uninspiring and monotonous in the hands of mere imitators who had not the fire of originality and of intense social conviction.

* * *

THE letter in the *Nation* on Public School Religion, to which we called attention last week, is being followed up by interesting correspondence. A "Public Schoolmaster" of more than twenty years' standing, writing in a vein of sarcasm, gets near to some uncomfortable facts when he refers to the real beliefs of the average master. "Custom decrees that his Sunday lesson should centre round the Bible; but on the topics which form the core of his spiritual life—patriotism (Imperial or local), the beauty of being a true sportsman, the moral value of games, the duty of dignified self-assertion—the Gospels are silent or disappointing. Nor are the prophets more helpful. Inevitably therefore he is driven back on to Huppim and Muppim, and the parables peculiar to St. Luke."

* * *

THE same writer continues: "If the public schools are to make an attempt to Christianise the rising generation, would the parents stand it? I think not. The average parent understands by religious teaching something which will provide a sanction for the commercial spirit and the existing social order. In a vague way he wishes his boy to realise that wealth is blessed, and poverty slightly discreditable, and that the British Empire is a sounder and more practical ideal than the Kingdom of Heaven."

* * *

WHEN the question of the Reform of the Sunday-school receives the attention of a leading article in the *Times*, we may hope that at last something considerable is likely to be done. The evil, due to inefficiency combined with excellent intentions, is, as the writer points out, one of too long standing to yield to anything but very gradual treatment. He advocates much more efficient organisation, regular inspection of methods and results, and some kind of guidance, if not actual training, for teachers. He also urges that more money should be spent upon Sunday-schools, and mentions specially the need of stipends for qualified inspectors or instructors, and possibly for a nucleus of fully-trained professional teachers as the zeal and devotion of amateurs is no longer sufficient in itself. It is the Sunday-schools of the Church of England which the writer has specially in view; but the conditions are every-

where much the same. The object is not to exclude or discourage amateur zeal, but to help and support it, that it may bring forth better fruit.

* * *

How long will our sense of fairness tolerate the penalising of poverty in the administration of justice? The alternative to the fine, which the well-to-do man pays, without a moment's hesitation, is a term of imprisonment which ruins the poor man for life. Here is a case in point. For smoking in a lift on one of the London tubes, and using threatening language to the lift-man, a man was fined lately £3 5s., or in default of payment 28 days' imprisonment with hard labour. If the man was in a position to sign a cheque he suffered, at most, a little momentary discomfort. If he was poor and could not obtain the money, he had to live a felon's life, and probably lose his situation, for what may have been little more than a momentary loss of temper. If a fine is the appropriate punishment, then it should be possible for a man to pay it in instalments, according to his means. But if the offence deserves the stern penalty of four weeks' hard labour it should be enforced upon rich and poor alike, without any attempt to fix a money equivalent. It is only in this way that there can be even-handed justice all round, without any suspicion of preferential treatment for the favoured classes of society.

* * *

It has become a too frequent occurrence, that drivers of motor cars make off after an accident, apparently from a cowardly desire to avoid identification, instead of standing by to render help. We are glad to see that in a recent case, when a man was knocked down and fatally injured by a taxi-cab, the Westminster Coroner made some strong observations upon the failure both of the driver and his fare to put in an appearance. It showed, he said, that they were wanting in their duty as citizens of a civilised State and indicated an anarchistic tendency. It is precisely the anarchy of the thing, the refusal to honour communal obligations, which deserves severe condemnation. This new type of anarchist must be taught that, if he is quite destitute of chivalry and good manners, the strong hand of the law will compel him to observe the elementary decencies of life.

* * *

It has been decided that the Tercentenary of the Authorised Version of the English Bible shall be celebrated on Sunday, March 26, and during the following week. There will be an elaborate exhibition of manuscripts and printed versions at the British Museum, and a great meeting at the Albert Hall. The exhibition is being arranged under the direction of Dr. Kenyon, and a guide, which will be practically a history of the English Bible, is being prepared.

A WIDER OUTLOOK.

IN a letter which we publish to-day Mr. LLOYD THOMAS has taken up the challenge which we threw down last week, and has carried our argument a step further. In claiming for denominational loyalty, as he does, a noble place in the religion of the future, there is nothing inconsistent with our position. "What is wrong about denominational loyalty," he writes, "is not the ardour of the loyalty, but the cheap and paltry character of the denominationalism." It is just this latter aspect of a great deal of the present day denominationalism upon which we are anxious to fix attention in order to encourage the admirable habit of looking ugly facts in the face and to save us from the delusion of false remedies. For from whatever point of view we regard it, it is a serious fact that denominational loyalty is a waning force in religion, that many of the finest elements in the spiritual life of the nation do not respond to it, and the old appeals, even when they are intensified by all the arts of modern advertising, fall upon deaf ears. The first condition of any advance is that we should ask ourselves quietly and seriously for the reason of this state of things, and refuse any longer to deceive ourselves with unreal answers. The conventional accusation against the hardness of men's hearts and the "patriot" sneer about people who love every Church but their own, have had their day, and it is time they ceased to be. Along these lines there may be material for a very pretty quarrel, but there is no solution of one of the gravest practical problems of modern Christianity.

We had better then face, with seriousness of purpose and collectedness of mind, a situation which may be described in a few words. It is evident that the growing fussiness of religion is by no means always an element of attraction. The endless round of committees, the long procession of meetings, the elaborate programme of entertainments, it is shrewdly suspected, have only a remote connection with the worship of God, and may often exist in inverse ratio to the depth and purity of the spiritual life. In many current forms of denominationalism the consciousness of the doings of certain groups of people or leading personalities tends to obscure the consciousness of the kingdom of God and its high impersonal ends. The booming of popular preachers, the valuation of religious work by financial results, the appetite for advertisement, all the petty mechanism of denominational enterprise, appeals to no deep spring of loyalty in the honest and good heart. If this is what religion means we

need not be surprised to find a growing number of men prepared to give up "religion" in order that they may find God.

The wider and more sympathetic atmosphere which surrounds the vital questions of religious faith has also helped to modify the intensity of denominational feeling. The old tone of positiveness has gone. Absolutism in theology has received a mortal wound. The divine right of the theologian has followed the divine right of kings to the museum of mediæval theories. The dogmatist may still boast of his privileged circle of light in a world of darkness, but he finds it hard to fit his message and its traditional arguments to the need of a generation, which has learned at last to apply the doctrine of the relativity of knowledge to its religion, and to look beyond all its partial theological explanations to the facts of experience which gave them birth. But there is a great deal in the inherited methods and habits of controversy that is quite antagonistic to this new intellectual temper, and they struggle very hard against it. The robust denominationalist is nothing if not positive. He exists to defend his truth against the error of the surrounding world. He inherits methods of argument and a whole controversial literature of pithy pamphlets and succulent tracts, approved by the best fighting minds of a former generation. Even against his own better knowledge he often allows himself to fall back into the old dogmatic tone, because it is popular and effective, and it is still the habit of religious teaching. But what of the men, in growing numbers, who refuse to rally to his call, because they have become conscious that this type of loyalty is inconsistent with the deepest spiritual life of their own time?

The denominationalism of English religious life, with its competitive loyalties, goes on by an inherited momentum; but, for these and other reasons, it grows weaker every year, and we do not regret it, because we believe that it has ceased to correspond to any deep need of the souls or the realities of the religious situation, and it must die before the larger faith can be born. We know that this is a bold saying, for as yet there is hardly any perception of this fact, especially in official religious circles. For this reason the vision is dim and the voice of prophecy is silent, so far as the Churches are concerned. It is true that schemes for union are continually discussed among certain groups with well-defined doctrinal affinities, but they are based for the most part upon convenience or the increasing difficulties of competition, and not upon any deep principle or conscious abandonment of rivalries, which have disappeared in a larger vision of the truth. Can it be said of any Church

that it is prepared to lay aside every weight, to give its *all*, for the sake of a new spiritual idealism, and to base its appeal for loyalty on nothing lower than that?

Here our task of criticism and analysis may end. It has had this definite object in view, not to inspire a listless discontent, but to impress upon our readers the need and the timeliness of Mr. LLOYD THOMAS' impassioned religious appeal. The passing away of the old is the beginning of the new. The break-up of familiar habits of thought is the opportunity for fresh adventure. If some of the customary loyalties of the Christian spirit are stricken with decay it is that they may give room to some better thing. It will be well for our inherited denominationalism to be startled out of its easy complacencies and to find its sandy foundation shaken, if it brings us a step nearer to the house built upon a rock. It is not for us to resist the Providence that shapes our ends. The need of the hour is for deep faith in God, and the widest spiritual sympathy, and a boundless courage in face of all the fighting risks of the untrodden way. It is true of movements as of men, that they must die to live, and try to deserve a fuller loyalty of the soul than they are ever likely to receive.

LIFE, RELIGION & AFFAIRS.

TREES IN WINTER.

IN North America, and even in some parts of England, autumn is an almost unknown word, and its place is taken by the Saxon and far more characteristic term "fall"—the fall of the leaf. The inherent melancholy of the word, in complete antithesis to the hopefulness of spring, fills the mind with foreboding of the frosts and gloom of winter. All the joyousness of summer ceases when the dead and shrivelled leaves clatter through the branches to clothe the woodland glades with a coverlet of russet brown, which merely intensifies the starkness of the forest. Winter would be deprived of the major part of its dreariness if our trees had retained the primitive characteristic of evergreen foliage. The few native kinds which have remained faithful to a raiment of glossy, dark green leaves during the winter season are swamped by the predominant numbers of oak and beech, ash and elm, and practically all our forest trees. If we except the Scotch fir, which is not actually indigenous to England, there are only lesser trees, such as holly, yew or box, which by any elasticity of interpretation can be regarded as typical denizens of the forest. In the hedgerows and on the heaths many more evergreens may be found, but all of more lowly growth, for example, gorse and heather, many kinds of roses and brambles,

and ivy in particular. When we turn to the meadows and moorlands it is indeed a matter for rejoicing that not merely all grasses, but the majority of the lowly plants living in association with them, retain their summer foliage until the return of spring. The ploughed fields, so characteristic of autumn and winter, serve to remind us by their very bareness how inexpressibly dreary the landscape of our country would appear if it were not for the restful green tones of the meadows.

The question naturally arises why the temperate zones of the world should have been especially singled out for the evolution of the deciduous trees, forming vast forests, often to the complete exclusion of evergreen species. It is, of course, not merely that they passively lose their leaves, but that under certain definite conditions the leaves are actively discarded by the formation of a delicate separating tissue at the line of junction with the twig. This loss, however, only occurs after all useful material has been rendered soluble and absorbed into the body of the tree, to be stored up as reserve-material for future growth in spring-time. On the other hand, both in the tropics and in the circumpolar regions, evergreens predominate in numbers over the deciduous varieties. Formerly it was considered quite an adequate and satisfactory explanation to allege the advantage obtained by leafless trees in escaping the burden of heavy falls of snow with the concomitant destruction of boughs; but the firs and pines, which form such dense forests just below the snow line in all mountain ranges, testify to the insufficiency of this reason, although it is true that the larch has abandoned the primitive evergreen vestments of its cone-bearing congeners, and now casts its tufts of fine needles every autumn as regularly as any oak or beech. The real and essential motive for the fall of the leaf at the close of the season of growth is the necessity for guarding against an excessive loss of moisture caused either by drought in the tropics or by dry winds in the temperate regions. The dry east winds which sweep across our islands act far more powerfully than the heat of the summer sun in causing a plant to give up moisture from its tissues. Shrivelled and blackened shoots often bear eloquent testimony to the havoc wrought by such winds in springtime whenever active growth has commenced somewhat prematurely, and furnish us with a clue to the origin of the habit of casting off foliage on the approach of the keen winds and devastating gales of October. It is probably to the increased violence of the gales round the British Isles, in comparison to a relatively recent geological period, that we can ascribe the extinction of forests in the Shetlands. In the thick peat-mosses of these wind-swept islands large trunks of birch trees are revealed in abundance when the peat is cut, testifying by their presence to a far more genial climate than these islands now possess, in spite of the mildness of their winters. Snow, indeed, rarely rests on the ground, and the extinction of the birch forests was obviously not due to a fall in the mean annual temperature. They evidently belong to a period when the sea had not made such inroads upon the borders of the British Isles as at present. It was

then that the North Sea was dry land, and the mammoth roamed in herds through the forests of the Dogger Bank, where their tusks are still dredged up by fishing nets. Owing to the gradual drowning of the Continental shelf of our islands the Shetlands have become more and more tempest-ridden, and the only trees, or rather bushes, which contrive to exist are stunted sycamores crouching under the lee of massive stone walls. Any shoots which try to raise themselves above the friendly shelter are ruthlessly cut down by the gales and tempests, and the leaves shrivel up at it scorched by flames.

Dry winds during summer do not affect a plant so adversely as in winter, for the roots, so long as the soil is warm, can absorb sufficient moisture to compensate and take the place of that which is drawn off from the leaves, but as soon as the ground becomes cold and sodden, the pumping action of the roots is correspondingly diminished. Hence the thin leaves of deciduous trees would at this time become limp and useless if they were not cast off. The danger of excessive loss of moisture is very greatly increased in the case of trees compared with small herbaceous plants, owing to the enormously greater surface exposed by the hundreds or thousands of leaves. In our northern climate the elder soon loses its leaves in autumn, but on the warm southern shores of the Black Sea it retains its green leaves throughout the winter, owing to the moist soil remaining at an equable temperature. For the same reason the plane tree also remains green all the winter in Greece. Evergreen leaves, on the other hand, guard against excessive loss of moisture by adopting a tough and leathery texture, a glossy surface, a thick cuticle or (in dry climates) a felt of hairs. Excessive cold is also obviated by the secretion of resin and gum within the leaf-tissues. It is clearly an economy of material if a plant can do without these additional structures by dispensing with its leaves after the summer season of growth. The opportunity is also seized of getting rid of useless excretions in the leaves, such as calcium oxalate, which would only clog the tissues. For all these reasons it is clearly an immense advantage, in climates with extremes of seasonal temperature, for trees to adopt the habit of casting off their leaves, and thus to enter upon a period of complete rest, during the unfavourable conditions of the cold winds and frosts of winter in the temperature zones or of summer drought in the tropics.

FELIX OSWALD.

HARD SAYINGS OF JESUS.

(1) "Who is my mother?"—MARK iii. 33.

THIS question of Christ pierces "to the dividing asunder of soul and body." As a boy, Jesus had been "subject" to his parents. But manhood had brought with it the sense of a mission little understood or appreciated by those near and dear to him. The prophet was not without honour "save in his own country, and

amongst his own kin, and in his own house." His kinsfolk had gone out to lay hands on him, for, they said, "He is beside himself." A mother's love doubtless prompted Mary to save her son from the consequences of his words and acts. She shared the common inability to recognise the Messiah in the carpenter's son. Jesus, for his part, perceived with pain that the ties of family life had suddenly snapped. The crowd which pressed upon him hoped the presence of his own people would restrain him, or reflect upon the character of his claims. Their approach only stirred him to make a declaration of his Divine relationships. "Whosoever shall do the will of God, the same is my brother and sister and mother."

Jesus did not lightly esteem family life. He quoted with approval the first commandment, "Honour thy father and thy mother," and exposed with scorn the pharisaical artifice by which a man might escape his obligations to his parents, and so make void by tradition the word of God. What better illustrates the profound significance which he attached to parental ties than the first words of his prayer transferring attributes from the human father to the Creator and Sustainer of all life? The physical tie, then, was not denied, but subordinated to the spiritual bond. A statement of value is expressed in terms of identity. It was a common practice of Christ. "Whosoever shall receive one of such little children, receiveth—not me, but Him that sent me."

Much debate has there been as to the precise point when the power of the Holy Spirit possessed our Lord. After his resurrection, said the first circle of disciples baptized by a Pentecostal flame; after his baptism, said others, who acknowledged the spiritual supremacy and glory of his earthly life; after a miraculous birth, said many who would make that life unique from first to last. Finally, through the spectroscope of philosophy, Christ was seen as essentially and eternally divine.

Admit the validity of the declaration of kinship, which followed the hard saying of Jesus, and we may adopt the latter philosophical interpretation of Christ. God was in him, as in all that do the divine will, "reconciling the world unto himself." Spiritual affinity is based upon what lies deepest in human nature. It may separate from mother and brethren, and unite to stranger and sinner. The Son of Man whose mother knew him not did reverence to Samaritans, and sat down with sinners. Mariolatry was the expression of a human need when the mediæval Jesus had become a severely righteous Judge. Scarcely more than this Roman practice has the doctrine of the Virgin birth a firm scriptural foundation. This "hard saying of Jesus," with what immediately precedes and follows, provides alone a good reason for rejecting both the one and the other. Not that men might love less, but more, did Christ readjust human relationships. Family obligations are perceived by men of the world, and enforced by the State. The claims of conscience, the commands of God lack every apparent sanction, and are heard only by the sons of Our Heavenly Father.

QUESTIONS AT ISSUE.

[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]

"THE CHRIST-MYTH."

SIR,—I am reluctant to intervene once more in the discussion of Dr. Drews' views. But the criticism of a sentence of mine in the *Christian Commonwealth* quoted by Dr. Anderson in your issue of January 7 from Mr. J. M. Robertson induces me on my return to my books to ask the hospitality of your columns.

On page 241 of *The Christ Myth* it is stated that the Gospel narratives of the Passion owe their origin to cult-symbolism and to the West Asiatic myth of the dying and rising divine Saviour. The author then continues: "No 'genius' was necessary for their invention, as everything was given: the derision (Isaiah i. 6 sq.), the flagellation, both the thieves, the crying out on the cross, the sponge with vinegar (Ps. lxxix. 22), the piercing with a lance (Zech. xii. 10), the soldiers casting dice for the dead man's garments, also the women at the place of execution and at the grave, the grave in a rock, are found in just the same form in the worship of Adonis, Attis, Mithras, and Osiris." I was so much astonished at this statement that I suspected some accidental confusion in the translation; but (as I mentioned in my notice) on referring to my German copy of the first edition, the passage was not there. I certainly supposed that the author meant that these details were all to be found in the story of each god. If I read in a guide-book that "the Stations of the Cross may be seen in the churches of Saint Mary, the Holy Trinity, Saint Peter, and St. Stephen," I should not think it illegitimate to infer that the whole series was exhibited in each church. Mr. Robertson, however, understands Dr. Drews to state that "in one or other were to be found all the details of the Christian narrative." Very possibly this may be right, and if I have unwittingly done any wrong to Dr. Drews, I am sincerely sorry. In that case the meaning would have been clearer had the enumeration run "Adonis, Attis, Mithras, or Osiris."

Let us, however, take the series on this footing, and ask how the items are to be distributed among the different deities, as Dr. Drews vouchsafes no clue. The inquiry presents considerable difficulties, because of the scantiness and diversity of the mythological material. According to one account Adonis was slain by a wild boar, sent against him by jealous Ares; according to another, he perished through Artemis, goddess of the chase; according to a third, Apollo transformed himself into a boar and killed him.

Attis owed his death in one story to the anger of the King of Phrygia, whose daughter Kybelê he had betrayed. A variant of the Adonis tale ascribed his death also to a wild boar, sent to destroy him by Zeus, who was jealous of the honour paid to him by the Lydians. The Christian writer Arnobius relates a brutal legend from an unknown mythologist,

Timotheus, in which Attis unmans himself in frenzy, and dies beneath a pine tree.

Mithras does not appear to have died at all. The brilliant scholar who has thrown so much light upon his mysteries, Prof. Franz Cumont, describes him, when his earthly labours are completed, as celebrating their close at a final meal with Helios and the other companions of his toil. Then he is borne by the Sun in his shining car across the ocean to the heavenly height, and ascends to the sky without passing through the gates of death.

The ancient Egyptian texts have much to say about the resurrection of Osiris, but of the mode in which he was done to death no trace, I believe, has so far been discovered. It is Plutarch (if he be the author of the treatise on Isis) who relates the well-known tale that his brother Typhon induced him in sport to enter a splendid chest, made exactly to fit his person, shut down the lid with the help of his confederates, and sent it forth by one of the arms of the Nile into the sea.

The statement that the details of the Christian narrative are all to be found in one or other of these mythologic groups suggests the following questions:—

Which of the four deities was mocked?

Which was scourged?

Which suffered between two thieves?

Which uttered a dying cry?

To which was a sponge offered with vinegar?

Which was pierced with a lance after death?

For whose garments did the soldiers cast dice?

At whose execution were women present?

Which was buried in a rock?

¶ Until these questions can be answered, I must still consider Dr. Drews' statement, made without producing a particle of evidence, as not only unproven, but as "reckless." This does not, of course, imply the view that all these details are of equal historic worth. Dr. Drews' own references point at least to a probable source for some of them. But it does not seem to me necessary to fly to alien mythologies when he has the Old Testament at hand.

It would be interesting, did time and your space permit, to deal at some length with the considerations urged by your courteous correspondent, the "Congregational Minister," in your last issue. But your readers must be weary, and I will try to be brief.

Doubtless we all start on any such inquiry as the present with certain pre-suppositions (to avoid words which seem to convey moral imputations, I will not call them prejudices). These are derived originally from our childhood's training, and are strengthened or modified by all sorts of causes in our later years, religious experience, ecclesiastical association, historical and philosophical study. I am quite ready to confess that influences of this kind predispose me, when I go to the New Testament, to find a human figure at the centre of the Gospel narratives. Thirty years' painful plodding through the early texts of Buddhism have contributed to this. I find there a personality whose real existence is attested by monument and relic. He is invested with an official robe of glory (I need not recount the well-

known parallels). The titles and epithets applied in other schools of thought to deities are bestowed upon him; and in due time he is formally interpreted as a manifestation of the Infinite and the Absolute. In this faith countless millions have since lived and died. Yet what orthodox Christian, approaching the same texts, will not carry with him the pre-supposition that Gotama was after all no superhuman being?

It is asked why Peter and Paul should be ranked among men while another with moral and spiritual character of no greater sublimity should be raised to the divine. I am not prepared to deal with such equations. On any hypothesis of the historical reality of the persons concerned the originality lay with Jesus, and neither Peter nor Paul was regarded as the Messiah. No one certainly can read the Apocalypse and reduce its splendid warrior or its mysterious lamb to the proportions of the prophet of Nazareth. But a book of visions is not history; it testifies to the glowing faith of its author; it does not record what actually happened. I will not repeat what I have said elsewhere concerning the sources of the Christology of St. Paul, but I must, in passing, express my dissent from the view that the absence of frequent quotations from the sayings of Jesus in letters mostly called forth by special circumstances, implies that he knew none to quote. No doubt his letters preceded the reduction of the Synoptic narratives to their present form. It is possible, therefore, that when the author of Mark i. 1 describes Jesus Christ as "Son of God" (it must be remembered that the best editors differ about the originality of the words), he intended the title to be understood in the Pauline sense. I am not convinced that that interpretation is necessary; but it no more follows that the author regarded Jesus as a God-man because he multiplied the loaves or raised the dead, than that Elijah and Elisha must have been similarly divine. Certainly the author of Luke and Acts did not think so; for after recounting the Messiah's wonders from his birth to his ascension into the sky, he is still content to describe him as "anointed with holy spirit and with power, who went about doing good for God was with him"; while he makes the Apostle Paul designate him as "the man whom God hath ordained" to judge the world. Even the tremendous function of presiding at the great assize of the entire race was for this writer within the limits of humanity! How different are our pre-suppositions!

On the other hand, the inverse view that the line of development was from God to God-man appears to me exposed to difficulties which the writer whose book has occasioned this discussion has made no attempt to meet. By what process was this amalgam of mythologic detail provided with a local habitation? How was the cult-god Jesus converted into the prophet of Nazareth, and, above all, into the friend of publicans and sinners? We do not read of Adonis that he went about doing good. Attis, it is true, went mad; but no one has attempted, in the wildest flights of comparative mythology, to derive the Marcan story from his odious tale. And how did it happen that, in devising

a means of doing the cult-god to death, no better plan could be invented than the "scandal of the cross"? Was this a clever arrangement to furnish a theme for the dialectic of St. Paul? It is asked however, if the major part of the Fourth Gospel is a creation of mythopoesy, why not the Synoptics also? Doubtless there is plenty of mythopoesy in them too; but while the Fourth Gospel rests largely upon them as its foundation, they can be traced back to still earlier traditions. Dr. Drews is content to fling them all into the second century in a note; a more moderate and more laborious criticism endeavours to distinguish possible sources, and account for divergencies of presentation.

More than two generations ago Strauss announced as the result of his treatment of the mythical elements in the Gospel narratives that the supernatural birth of Christ, his miracles, his resurrection and ascension, remained eternal truths, whatever doubts might be cast on their reality as historic facts. There are some in our time, it would seem, who are ready to revive this contention. I do not think this modern Gnosticism will succeed.

J. ESTLIN CARPENTER.

Oxford, Jan. 17, 1911.

II

As the Rev. H. Gow puts the matter, the whole controversy becomes a question of definition: What is Liberal Christianity? I have assumed that it depends on a Man Jesus. Mr. Gow assures me that it does not. I am very glad to hear it, and in so far as it does not, it is not affected by the fact that it is impossible to find the Man Jesus in the New Testament records. I am simply delighted with Mr. Gow's assurance that "Liberal Christianity does not worship a man," and "does not depend for its existence on a man." Perhaps he will allow me to call myself a Liberal Christian according to his definition of Liberal Christianity, because I think I believe "in God and in the Soul, and find in the spirit of the Gospels the highest ideal of life."

I cannot discuss the question whether I am ignorant or religious as Mr. Gow does, or whether I have the "slightest sense of the value of evidence." I cannot understand how any man who has "the slightest sense of the value of evidence" can find a Man Jesus in the New Testament; the evidence, as the able writer who follows Mr. Gow proves, seems to me to show that the development is from the God to the God Man, and not from a Man Jesus to the Son of God. I wonder whether the Abbé Loisy has "the slightest sense of the value of evidence" in his contention against Harnack's *Das Wesen des Christentums*; or Dr. James Denney in his contention that the last analysis of the Gospels does not give us a human Jesus, but a divine Christ; or Professor Otto Pfeleiderer, who, as his dying testimony, confessed to the doubt whether it was possible to reach "the simple human grandeur of the founder of our religion," and affirmed that "all that can be determined with certainty from these writings (Gospels and Epistles) is only that conception of Christ which was the object of the faith of the early Christian communi-

ties: Christ as the Son of God, as Conqueror of Satan, as a Wonder Worker, as Conqueror of Death, and the Life-Giver, and as King of kings and Lord of lords"; or A. Schweitzer, who shows that the result of the attempts made during a little over a century to write the life of Jesus is the utter failure to find the Jesus of Liberal Christianity in the New Testament. It seems that Schweitzer makes the same mistake as I did in supposing that Liberal Christianity depends on a Man Jesus.) I should hesitate to affirm that the above scholars do not know what history means.

Mr. Gow says, "Dr. Anderson tries to prove that he is quite impeccably orthodox, and hopes to be accepted as such by uniting vigorously with orthodoxy in condemning Liberal Christianity." Mr. Gow, in saying this, knows more about my motives than I myself do. I was not, and am not now, conscious of any such motives. So far as I know myself, I want to get at the truth. That seems to me a worthy motive. I care nothing whether I am accepted either by one party or another. I am not conscious of attacking Liberal Christianity or trying to prove myself orthodox. I am glad to find that I am so much in accord with Mr. Gow.

K. C. ANDERSON.

Dundee.

[This discussion is now closed.—ED. OF INQ.]

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

DENOMINATIONAL LOYALTY.

SIR,—The theme of the leading article in your last issue is a most important one. I agree with what you actually say, though I recognise that there is much which, in a brief treatment, you had necessarily to leave unsaid.

I believe that, next to an unideal and unmystical secularity, the greatest plague and blight of the Christian Church is its *insulated* and *exclusive* sectarianisms. But here we must be careful to distinguish between things that differ. There is, on the one hand, a noble patriotism, and on the other a mercenary financial jingoism which masks itself as patriotism, but is, in fact, what Dr. Johnson called it—the last refuge of the scoundrel. Similarly there is a good type of devotion to a church communion as well as a bad one. It may even be that just as various national and racial characteristics contribute to rather than detract from the vitality and variety of cosmopolitan mankind, so there may be a healthful Christian rivalry between denominations which in their total functioning exhibit the manifoldness of human needs and satisfactions. Be this as it may, what is wrong about denominational loyalty is, as you were careful to suggest, not the ardour of the loyalty, but the cheap and paltry character of the denomi-

nationalism. It is the squalid trumperiness of the things to which so many of the sects give their loyalty that refreshes the heart of cynical worldlings and causes catholic-minded men to weep. Make your denomination great and worthy enough, and no loyalty can be too intense. A bravely conducted war, it has been said, will justify any cause. I do not agree, but I appreciate the point. A fine loyalty must always confer a certain distinction on the object which is able to call it forth.

To avoid misunderstanding, and seeing that my *Hibbert* article has been mentioned, permit me the egotism of repeating a public confession which was implicitly, if not expressly, made in my book, "A Free Catholic Church." Our denomination (by which I mean that group of congregations which are on the official roll of the National Conference) is for me the spiritual Mother who commands my deepest attachment, and through whom I can best express the Free Catholic Ideal. Asking myself the questions I there formulated (pp. 113-114), I answer again without hesitation in the words I then wrote: "Yes, spite of all its imperfections and unpopularity, and of my own unworthiness, this is, taking everything into consideration, the church of my soul's strongest affinities." From this point of view I am an intense denominationalist. Denominational loyalty burns as a steady flame in the very heart of Free Catholicism as I and others understand it. It is the ardent desire of all the Free Catholics known to me to make our denomination worthy of the loyalty of the whole world. The real issue is a very simple but serious one. It constitutes a crisis. What is the essential nature of that denomination to which we ought to be loyal? Is it to be found merely in a Unitarian as distinct from a Trinitarian theology? or is it nothing less than the Renaissance of Catholic Religion, a concrete historical Christianity which may include these and other types of theology as it may include a variety of philosophies, on terms of undogmatic inclusiveness, within a beautiful spiritual worship which rises high above the meaner controversies between Anglicanism and Dissent and Romanism and Protestantism? Is our denominational loyalty such as to urge us to work for a Free Catholic Church or for a merely Unitarian sect? Are we what we are because our churchmanship is more passionate and poetic, higher and greater than that of the Scribes and Pharisees, or because it is more commonplace and rationalistic and stupidly dull? Martineau, who had once been very keen on ecclesiastical organisation, came in his latest years to dread organisation because he feared it would consolidate the wrong elements amongst us. Precisely; I share that fear. Denominational loyalty is a peril (as also is ecclesiastical organisation) when we have no kindling radiant vision of the church we might actually become. But it is a glorious and a holy consecration when the denomination for which we are working is seen in her bridal garments coming down out of heaven, being, in fact, as in idea, the Free Catholic Church of Christ. The increasing band of Free Catholics are in this sense denominational with an almost fiercely zealous denominationalism. We feel that we are

challenged by grave difficulties and burdened by heavy responsibilities as we stand face to face with modern ecclesiastical decadence and religious unrest. We recognise the numbing and paralysing effect on the religious and moral life of compulsory corporate dogma, for "it is precisely the men intellectually and spiritually incorruptible whom the ordeal of subscription and creeds picks out for rejection." The failure of Quakerism and other noble enterprises has convinced some of us of human nature's permanent religious need of art and symbolism in worship. We therefore labour for an honest Catholic Church, not any "modernist" compromise or "Old Catholic" folly. We want a church which will not reject a Trinitarian or a Unitarian any more than it will reject a Monist or a Pluralist, a Hegelian or a Pragmatist, a Free-Willer or a Determinist, which will not suffer any group of these collectively to stereotype a particular theology or philosophy and impose it *ab extra* on the open fellowship of Christ. We would make this church as gracious and winsome and lovely as possible in visible outward form as it should be strong in invisible inward spirit,

"Radiant, adorn'd outside; a hidden ground

Of thought and of austerity within"

—the expression of a faith which has not violently broken with any of the old essential sanities and candours of tradition and history, but which at all costs shall deserve to command the allegiance, the service and the reasonable obedience of the generations that are even now knocking at our doors. We mean, God helping us, to prove faithful to Truth, for we have no need to be reminded that without absolute sincerity of conviction no church can maintain itself secure "from the contagion of the world's slow stain." We would ask its members to adorn this church, and to honour it with the beauty and the integrity of their lives, to serve it with their manliest, womanliest energies, to pay to its treasuries the tribute of their noblest devotion and self-sacrifice, to obey with enthusiastic obedience all its democratically ascertained desires up to the point where its service is perfect freedom, and, beyond, this should it ever obscure or obliterate, instead of clarifying and steadying, the vision of the Most High, to rise in rebellious wrath and strike at it as at a traitorous usurper.—Yours, &c.,

J. M. LLOYD THOMAS.

Nottingham, Jan. 17, 1911.

SOUTH AFRICAN CORRESPONDENTS.

SIR,—It would be a help to me in my forthcoming South African tour if I could have names and addresses of friends likely to be interested in our work, and specially those residing in or near the following places:—Cape Town, Kimberley, Johannesburg, Pretoria, Maritzburg, Durban, East London, Port Elizabeth, Grahamstown, and Graaf Reinet. It is possible that duties in the Rand district will absorb too much time to allow of my visiting any of the coast towns besides Durban, but we should be glad to be put in touch with as many correspondents as possible

wherever resident in South Africa. As I am to sail February 25, I hope all who can assist in this way will write to me (or to the Rev. W. Copeland Bowie, Essex Hall) as soon as convenient.—Yours, &c.,

W. G. TARRANT.

52, Westover-road, Wandsworth, S.W.,
January 17, 1911.

A PROPOSED MEMORIAL TO FAUSTUS SOCINUS.

SIR,—Permit me to say that the inclusion of my name in Dr. Wendte's committee for the above object is entirely unauthorised.—Yours, &c.

ALEX. GORDON.

Victoria Park, Manchester,
January 14, 1911.

BOOKS AND REVIEWS.

THE REVEALING TEACHER.*

IN Switzerland and Germany, Dr. Foerster is honoured as a leader in the movement for ethical education. On the one side, his mind is in harmony with the modernist reason; on the other (though the tendency is not obvious in "The Art of Living") he cherishes certain reverences that verge on the sphere of the Catholic Church. His method of approach to the young mind is, in a quite noble and German sense of the term, sentimental. A rich reflectiveness, free from vagueness and the occult, marks his familiar converse on Self-activity, Habits, Society, Responsibility, Salvation, Parents and Children, Work, Love of Our Fellows, Struggle against Unhappiness, Humility, &c. While he illustrates abundantly, his thought rather concentrates on the underlying qualities of character, and the inner motions of the soul. When, for example, he speaks of Self-mastery, he does not pour out elaborate stories, but rather delicately hints at natural parallels.

If the lark were red it could not run over the furrows without being seen by hovering birds of prey. Even birds' eggs are adapted to their surroundings. In human society there is also adaptation. Self-control is to men what eyes are to the bird of prey, and teeth to the lion. . . . So you see that self-control is quite as necessary to the common social life as the wings to the bird or fins to the fish. When you hear any one say, "I shall do as I like," it is as if the eagle said, "I can fly without wings."

The example just given perfectly displays Dr. Foerster's teaching habit of indicating rather than fully detailing his illustrations, and of revealing the moral life as an experience that both emerges spontaneously from the heart and fits the social conditions. He is admirably skilled in leading the child about the world of manners, industry, and civic affairs, and interpreting moral values.

* The Art of Living: Sources and Illustrations for Moral Lessons. By Dr. Fr. W. Foerster. Trans. Ethel Peck. J. M. Dent, 217 pp. 2s. 6d. net.

After mentioning the visit of a journalist to a coal-mine, and the feeling of joy with which the amateur miner returned to the hay fields and sunlit lanes above ground, Dr. Foerster suddenly reminds his young listeners that the dark experience, four hours of which sufficed the curious visitor, constitutes the daily occupation of the wage-earning delver. Such exercises in insight he calls "Discoveries." It is a discovery, for instance, when a child mounts the stairs to the servant's attic, and finds how bare and comfortless the sleeping chamber is, and the happy thought follows of placing a picture or two on the cold walls. This line of thought is extended to history also.

If to-day a man remains honourable and true in great temptations and serves truth instead of falsehood, he owes it not alone to the great champions of truth and honour, but also to the simple, honest people, true in word and honest in deed, who often sat hungry in their cold rooms and laboured industriously at wretchedly hopeless tasks.

It need not be supposed, however, that Dr. Foerster merely reveals the pathetic and tragic. He shows how the soul itself is a complex of capacities for well-doing and fine thinking; and he also shows how the world is like an instrument that only awaits the right touch before rendering its real music. A very beautiful parable of a wayside Rest House by the Rhine expresses this idea. An old piano in the hotel has been thumped clumsily for song and dance. One day a master player halts for an hour or two on a journey, and charms a crowd of listeners by the melody he evokes from the jaded instrument. Such an instrument, says Dr. Foerster, are the souls of the common-place folk whom we meet in the daily round, and who will respond to the call of comradeship and sympathy. Here, again, one perceives a German psychology at work. The allegory would certainly appeal to the English child, but only at carefully prepared moments when the teacher has ripened the attentive soul into a mood of reception and (in the good old sense of the word) piety. It will be seen, therefore, that the work is not meant for a ready-made supply of "lessons," but rather as material for the earnest and intelligent teacher and parent to brood over in preparatory hours. For this purpose, Dr. Foerster's manual easily takes front rank, and Miss Peck has done our educational public a great service by giving it to us in graceful and lucid English.

F. J. G.

"OLD JOHN BROWN."

"OLD John Brown's body lies mouldering in the grave, but his soul goes marching on." Yes, and it will go marching on, notwithstanding this book,* and by reason of it, for though the author has told the story of John Brown as it never was told before, and in the telling has revealed every weakness of his character and dis-

* John Brown, 1800-1859. A Biography Fifty Years After. By Oswald Garrison Villard, A.M., Litt.D. With Illustrations. London: Constable & Co. Boston and New York: Houghton Mifflin Company. 21s. net.

counted even the legend of the slave child's kiss, he has at the same time aggrandised his hero. With almost painful pains, the author has traced the history of John Brown and of his agonising labours on behalf of the slaves, but the net result is that we cherish the man's memory none the less, but rather the more. Pity 'twas, we say, that he did so and so; but then, what should we have done had we been in his place is an inevitable question, and we conclude that he atoned for his errors by his sufferings and for that he pioneered a great and ever-glorious work.

Old John Brown and his life work have always had a wonderful fascination for daring souls, and this book, every page of which glows with a divine passion, will be gratefully welcomed by all who love their fellow men and would give to them a more abundant life. A fanatic, yes, Old John Brown was undoubtedly a fanatic, but a great fanatic—perhaps one of the greatest that ever lived. Who but one who had in him the elements of genuine greatness could possibly have commanded men as he did, and men of such varied types—from the commonest to the rarest, from the mere farm hands to the most refined and cultured denizens of the hub of the universe—the Boston of the Transcendentalists?

There is one chapter in Brown's history which we could wish had not been. It is that of the Pottawatomie murders. Mr. Villard is thoroughly frank about the matter, and makes no attempt at extenuation. The murders are, in his judgment, a blot on Brown's memory. It is impossible to avoid concurrence in this view. At the same time, we cannot forget that we are dealing with a fanatic whose fanaticism was at the moment at white heat, and who believed in his soul that he was engaged in a righteous war, and the question is again inevitable—what should we have done in the same temper and the same circumstances? Violence begets violence, it is true, but it is incumbent upon those who lead in great movements to remember that violence does not always justify violence.

In Brown's case, all we can do is to lament this blot on his name, and console ourselves with the contemplation of his life and work as a whole. He inspired the confidence of men like Wentworth Higginson, who, with others, would have effected his escape from prison and from execution had he but consented; and through all he was held in honour by Garrison and Emerson. The former made a notable declaration at a meeting in Boston on the night of the execution. "I am a non-resistant," he said, "but rather than see men wearing their chains in a cowardly and servile spirit, I would, as an advocate of peace, much rather see them breaking the heart of the tyrant with their chains." Two weeks earlier at another meeting, also in Boston, and in the same building, Tremont Hall, in aid of Brown's family, Emerson himself had spoken these words:—

"It is easy to see what a favourite he (John Brown) will be with history, which plays such pranks with temporary reputations. Nothing can resist the sympathy which all elevated minds must feel with Brown, and through them the whole civilised world; and, if he must suffer, he

must drag official gentlemen into an immortality most undesirable, and of which they have already had some disagreeable forebodings."

With these judgments of those who knew the man, and with this honest and adequate biography of him, we may safely leave Old John Brown to his assured place in history. The time has gone by for such work as he did, at all events among civilised peoples; but the cause of human progress is still with us, and we learn from this noble book that it must be served, if not by Old John Brown's methods, certainly by the spirit which actuated him, the great and all-conquering spirit of self-sacrifice. A very moving and inspiring book is this, one for which we are profoundly grateful, and by no means its least recommendation is that its author is the grandson of William Lloyd Garrison.

H. R.

LITERARY NOTES.

LOVERS of Stevenson will welcome a new collection of essays and stories by "R. L. S." entitled "Lay Morals, and Other Papers," which is to be published by Messrs. Chatto & Windus. These papers have not hitherto been collected together in book-form except in the Edinburgh and Pentland editions. Apropos of Stevenson, attention has been called in *Notes and Queries* by Mr. G. M. Fraser, of Aberdeen, to a memorial in the form of a polished granite slab which was placed last June on The Cottage, Braemar, where Stevenson spent the summer of 1881, and wrote "Treasure Island." The credit of erecting this memorial is due to the Braemar Mutual Improvement Association.

* * *

"WORDSWORTHSHIRE: an Introduction to a Poet's Country," is the title of a new book on the Wordsworth district by the Rev. Eric Robertson, Vicar of St. John's, Windermere, which Messrs. Chatto & Windus are publishing. It contains a portrait of the poet, some maps, and a large number of drawings by Mr. Arthur Tucker, R.I., who has been familiar with the neighbourhood all his life.

* * *

MESSRS. BELL announce that they will publish Webster's "New International Dictionary" on January 20. It contains over 400,000 defined words and phrases, and 6,000 illustrations, but although the information given is practically doubled, the dictionary is still published in one compact volume. A new feature is the divided page, with important words above and less important ones below, which effects a saving of space and makes consultation easier.

* * *

THE autobiography of Richard Wagner, about which there has been so much mystery, is actually in existence and in the possession of the Wagner family, who have decided to publish it. The autobiography was written between the years 1868 and 1873, and is based on the composer's note-books and diaries, which

have since been destroyed. In a prefatory note Wagner says:—

"These records were taken down from my dictation by my friend and wife, who wished me to write an account of my life. As the value of this autobiography consists in its unadorned truthfulness, for which my statements must be accompanied by names and details, there can be no question of its publication till after my death."

* * *

AMONG Messrs. Macmillan's announcements we notice "The Revelation of the Son of God: Hulsean Lectures, 1910-1911," by the Rev. E. A. Edghill; "Divine Transcendence and its Reflection in Religious Authority," by the Rev. J. R. Illingworth, D.D.; "The Nature of Personality," by the Rev. William Temple; and "Truth in Religion: Studies in the Nature of Christian Certainty," by the Rev. Dugald Macfadyen.

* * *

THE English authorised translation by Dr. Mitchell of Henri Bergson's important work, "Creative Evolution," will also be published by Messrs. Macmillan. In making this translation Dr. Mitchell was greatly helped by Professor William James, who, had he lived to see the completion of it, intended himself to introduce the work to English readers in a prefatory note.

* * *

ANOTHER of Messrs. Macmillan's new books which will be welcomed by those to whom Mr. Henry Osborn Taylor's "Classical Heritage of the Middle Ages" is already known, is "The Mediæval Mind: A History of the Development of Thought and Emotion in the Middle Ages," by the same author. The main theme of the book is the presentation of the variegated phenomena shown in literature and philosophy, and illustrative phases of life, in the twelfth and thirteenth centuries. So far as is consistent with intelligent exposition and proper narrative, the Middle Ages are made to speak for themselves in the words of representative men and women.

* * *

THE Oxford University Press will celebrate the Tercentenary of the Authorised Version of the Holy Bible by issuing shortly a photographic reproduction of the Black letter edition of 1611. The size of the reprint will be 11½ ins. by 8½ ins. Mr. Alfred W. Pollard has written a bibliographical introduction of upwards of 50 pages, in which he describes, first, the earlier English translations, 1380-1582 (the Wyclifite Bibles, Tyndale's New Testament, Coverdale's Bible, Matthew's Bible, the Great Bibles, the Geneva Bible, the Bishops' Bible, the Rheims New Testament); secondly, the Bible of 1611 itself, giving a list of the revisers and the rules by which they were bound; and thirdly, the later history of this Bible. The volume will contain "The Translators to the Reader," various illustrative documents, and, of course, the Apocrypha. Mr. Henry Frowde also announces a cheaper reprint in Roman type, page for page, of the *editio princeps*, similar to that published by the Oxford University Press in 1833, the extraordinary accuracy of which, Mr. Pollard says, has been everywhere acknowledged. This volume will be 8 ins. by 5½ ins., and will also contain Mr. Pollard's introduction.

PUBLICATIONS RECEIVED.

MESSRS. CHAPMAN & HALL:—The World of Life: Alfred Russel Wallace. 12s. net.

MESSRS. T. & T. CLARK:—The Great Bible Texts: J. Hastings. 10s.

MESSRS. CONSTABLE & Co:—Tales from Old French: Isabel Butler. 5s. net. Japanese Letters of Lafcadio Hearn: edited by Elizabeth Bisland. 12s. net. Man's Redemption of Man: William Osler. 1s. net.

MR. HENRY J. GLAISHER:—Reminiscences and Letters of Joseph and Arnold Toynbee: Gertrude Toynbee. 2s. 6d. net.

MR. PHILIP GREEN:—Christ: the Beginnings of Dogma: Johannes Weiss. Trans. by V. D. Davis. 2s. net.

MESSRS. P. S. KING & SON:—Trade Unions and the Law: Mark H. Judge. 6d. net.

MESSRS. MACMILLAN & Co:—The American Commonwealth: Bryce. Two vols. 21s. net. Reminiscences: Goldwin Smith. 10s. net.

THE NATIONAL PEACE COUNCIL:—The Peace Year Book: edited Carl Heath. 1s. net.

MR. T. FISHER UNWIN:—St. Francis of Assisi: Nino Tamassia. 6s. net.

MISCELLANEOUS.

Progress, January. Cookery Annual. BRITISH AND FOREIGN UNITARIAN ASSOCIATION:—1d. booklets: My Confession of Faith, Eternal Punishment, The Development of Liberal Theology in England, The Lesson of the Falling Leaf.

FOR THE CHILDREN.

SUNSHINE.

CHILDREN and sunshine; sunshine and children! The poets and story-tellers of all nations have again and again noticed the likeness between the two. They have spoken of children as gleams of sunshine in the home, as the life and joy of the village green and the city street. Longfellow says that the birds and the sunshine are in their hearts, and he continues:

"Come to me, O ye children!
And whisper in my ear
What the birds and the winds are singing
In your sunny atmosphere."

Long, long ago a wise man said, "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun." Well then, if children are like sunshine, what a golden chance is theirs of making this world a bright and beautiful place! For what is sunshine? Perhaps you remember that when the King of Ethiopia was asked what was the most beautiful thing in the world, he replied, Light. When day after day is dull and cold, how we miss the sunshine! And when it returns after absence, how glad we grow! Its wonderful warm and radiant beams seem to say to us, "Live, be young, be free, laugh and sing." To be sad in the sunshine is to be sad indeed.

The sunshine is like a very sweet and trustful and generous child who loves everybody, and makes no distinction between the richest friend and the poorest stranger. The sun shines upon the evil and upon the good. It gives itself to all, spreads itself everywhere. It is too beautiful for words, or I would tell how I have seen it on land and sea—down in the wooded valleys, up on the snow-capped peaks; glistening in the grass, sparkling in the dewdrop; laughing in the water-brooks, playing hide and seek among the trees; colouring the birds, gilding the clouds; shimmering on

the sea-beach, dancing on the sea-ripples ; making the lake into a looking-glass ; turning the cornfields into a cloth of gold ; giving a glory, as of dreamland, to palaces and towers, and spires and domes ; making even the white-washed cottage divine ; filling the aged with a mellow mirth, and the children with a boundless joy.

Children, like sunshine, scatter blessings without knowing it, and do more good than they ever dream—that is, when they are open and kindly as the sun. How sunshine finds its way everywhere ! You cannot keep it out. Go into the dark-room of the photographer. Or, better, try to develop your own photographs, and you will find how hard it is to make a light-proof, or genuine dark room. The sunshine with which you took your picture is the one thing you do not want for developing it. Now, let us try to shut the light out. But, see, it comes gliding under the door. We stop that. And now it peeps through the keyhole, laughs through this chink and that cranny. Ah, how many a poor prisoner, lying in some deep, dark dungeon, has the sunshine cheered—one gleam through a tiny crack, more precious to him than the wealth of all the sun's bright rays to us ! Such a gleam to such a man is like a message of love, and God, and Heaven.

Yes, the sunshine changes the world for us. In the dull, dark, rainy days even children feel there is something wrong. But when at last the sun comes flooding everywhere, everything looks different. Even squalid courts and miserable-looking houses become beautiful. And then, how wonderfully the sun lights up the darkness of some dull church or dim cathedral ! Through the stained windows and through the clerestory what glorious beams throw their bright shafts on arch and pillar and roof, warming the cold stones, and giving beauty and life to the work of the sculptor, painter, and architect.

Days and days of sunshine transform the earth, making bare and barren places green and fruitful. From the hard, cold ground come the soft and fragrant flowers. Bare branches deck themselves in the pink and white blossoms of cherry, apple, and plum. At the call of the sun, hay, and oats, and barley, and wheat spread lovely carpets over earth's bare floor. A flowerless world is beautified by primrose and cowslip, bluebell and lily, wild rose and honeysuckle, foxglove and fern. Such is the transforming power of the sun. If it can do this to the earth, is it any wonder that it makes human beings to bring forth the flowers and fruits of joy and gratitude, gentleness and loving-kindness ? And yet it is even a still better thing that when there is no sun we grown-up people still have the sunny children to do for us the same happy things the sun does.

Of course, all people ought to be like sunshine. Oh, if they were, what a different world this would be ! Why are they not ? Because they lose their child-hearts. Then they get dark and cold and threatening, like storm-clouds. The best way to keep the child-heart, and so to keep life's sunshine, is never to let go the love and trust and openness of the child. This is a rather clumsy way of putting it. Yet there is little more to be said than that the best way to keep the child-heart is

to keep it. It is so delightful to meet with sunny people. And it seems they must always have been sunny. Perhaps they learnt as children to sing :—

“ Looking upward every day,
Sunshine on our faces ;
Pressing onward every day
Toward the heavenly places.”

Or, whether they learnt that or not, they must have practised it, for the sunshine of our natures is like the sunshine of our earth, something which comes from above, and behind all real gladness is goodness.

A. T.

MEMORIAL NOTICE.

THE LATE REV. C. T. POYNTING.

AFTER cremation on Thursday, January 12, the remains of the late Rev. C. T. Poynting were interred the following day in the graveyard of Monton Church. The chief mourners included Mr. J. Elford Poynting (son) and Miss Poynting (daughter), Professor J. H. Poynting, of Birmingham (brother), and Mrs. J. H. Poynting, Mr. Eric Poynting (nephew), Mr. John Dendy, and Mr. Egbert Steinthal. Among a large number of ministers and friends present were the Revs. Principal Gordon, W. Harrison, and E. L. H. Thomas, representing the Unitarian Home Missionary College ; Dendy Agate, representing the Widows' Fund and the Ministerial Fellowship ; R. Travers Herford, representing the Widows' Fund ; N. Anderton, representing the Provincial Assembly of Lancashire and Cheshire ; W. E. George, representing the Manchester Domestic Mission Society ; P. M. Higginson, E. D. Priestley Evans, T. Lloyd Jones, P. Holt, W. G. Cadman, G. A. Payne, J. H. Weatherall, W. McMullan, G. C. Sharpe, W. G. Price, A. W. Timmis and Joseph Johnson (Congregational minister, and colleague with Mr. Poynting for many years in the secretaryship of the Ministers' Fraternal meeting, Miss Fryer (secretary), Mr. A. E. Steinthal and Mr. T. Taylor, representing the committee of Platt Chapel, Mr. Harman Taylor, representing the Platt Sunday-school, and Messrs. Percy Leigh, H. J. Broadbent, and Lindsey Cropper.

The service in the church was conducted by the Rev. R. Travers Herford, and that at the graveside by the Rev. N. Anderton, minister of the church. After the singing of the hymn, “ O God, our help in ages past,” and the reading of selected Scripture passages, Mr. Herford delivered an address in which, after touching on “ Paul's triumphant faith, that nothing can separate us from the love of God,” and on the need for trust in God in hours of darkness and sorrow, he continued :—

“ May such trust in Him be the stay of our hearts at this time, when as friends we gather here to say farewell to our friend. It is as his friends that we are here, those who in various ways have been associated with him, and, according to the closeness of our fellowship with him, have loved him. It is because of the friendship which he gave to me that I stand here to speak the parting words, in place of that older and honoured leader dear to us all (the Rev. H. Enfield Dowson), to whom, if health had

permitted, this last office of friendship would naturally have been assigned. He could have spoken out of a close intimacy of forty years of comradeship in work, of shared counsels and confidence, as between equals in age and standing. To me, much younger, the relation could not be the same. But I have known how the older brother could help the younger with counsel, and still more with sympathy, and how across the difference of age the influence of the warm and generous heart could make itself felt.”

Summarising Mr. Poynting's characteristics, Mr. Herford said, “ He gave himself to his ministry, and in giving himself he gave much, a zeal that forty years of faithful and devoted service could not quench, an unfaltering trust in God, as the years brought deeper insight into the reality of the things unseen and eternal. I think now rather of what he was than of what he did, though I knew he had a share in the doing of many good works. He was faithful to his own ideals, and if the theological form he found for his religion was not that which is most usual in the group of free churches with which he was associated, it was never a bar to his sympathy in the deeper fellowship of religion. ‘ There are diversities of gifts, but the same spirit ; and there are diversities of ministrations, but the same Lord. And there are diversities of workings, but the same God, who worketh all things in all.’ So from that Apostle whom he chiefly took as his guide I interpret one main aspect of his life. On the lower plane of the common human interests and the daily life of the world, I think of the freshness of his mind to watch and estimate the movements of thought, the acuteness with which he penetrated beneath the surface and discerned the deeper relations of the new with the old. Even with failing health and physical infirmity, he kept almost till the last the vigour of his mind ; and still, under an increasing burden, put a cheerful courage on. To those who came nearest to him, it was good that they should share in his life, and they are his witnesses that he did not live in vain. All that was mortal of him we lay to rest in this place, where he grew up as a child, and learned from father and mother what he afterwards wrought into his life.”

To what was thus well said of Mr. Poynting by Mr. Herford, and to the brief notice which appeared in these columns last week, may be added now that during his ministry of forty years at Platt, Mr. Poynting, as long as his health allowed it, took an active part at different times in the work of the Manchester District Unitarian Association and its successor, the Manchester District Association of Presbyterian and Unitarian Churches—being secretary for a considerable period of both Associations—of Manchester College, Oxford, the Provincial Assembly, the Widows' Fund, and the Manchester District Sunday School Association. Although, like Dr. Martineau, and some others still with us or passed onward, he objected to calling Churches “ Unitarian,” and latterly did not even so describe his own theological position, he loved the fellowship in which he had been nurtured, and in which he always remained, and worked cordially with those from whom he more or less differed.

Essentially of a brotherly spirit, ready to give and to reciprocate kindly sympathies and practical help, he won from all who knew him the affection he deserved. We lament that he was not spared to enjoy the leisure and release from ministerial responsibility which he had so fully earned; but, while we mourn another well-loved brother taken from us all too soon, we cherish his memory and rejoice in the record of faithful service which he has left us.

D. A.

MEETINGS AND SOCIETIES.

BY-WAYS OF RELIGIOUS LIFE.

CHILDREN'S EVENING SERVICES.

I GENERALLY find when one asks one's way of a policeman that that official assumes that the speaker at least knows the position of the chief public houses of the district. Without taking for granted any such knowledge on the part of the readers of *THE INQUIRER*, it is at least reasonable to suppose that they have heard of, if not passed, the "Angel," Islington. The new building, with its lofty pinnacle, from which an extensive view must be obtainable, though much more pretentious than the old hostelry, does not look down upon such genteel surroundings as when Charles Lamb lived not far off and Edward Irving preached to a fashionable congregation largely drawn from Pentonville. His mystic teachings called into being an order of "angels" in his own church who, at a later stage, were to cause him trouble. But that time is now far off; fifty years seems a sufficient period in London to turn a fashionable neighbourhood into slumdom, so rapid are the changes in this restless age.

So within a radius of a mile from the "Angel" the habitations have been delivered over to the workers, who, for the most part, are not favourable to habits of worship, and the churches of all types are hard put to to get morning congregations of any size. Close to the "Angel" in the Pentonville-road a large and successful mission has been established by the Congregationalists at Claremont Chapel, but there is still room for other similar undertakings. Older in years is another mission of an inter-denominational character, and it was there, finding myself free, that on New Year's Day I fulfilled a long-standing promise to conduct a children's evening service. It was a simple building one entered, the downstairs hall being reserved for adults and the upstairs room for the children. At the side there was a kitchen, and I observed a notice that at a certain hour soup could be obtained at one penny per quart.

I felt some curiosity about this evening service. Morning and afternoon services one was accustomed to, also the usual mission service—one or two men, some women, and a score or so of children—but an evening service composed wholly of children was a novelty. They began to troop in five minutes before the time to start, and at 6.30 nearly one hundred were present; once only was the door opened for late comers, when about twenty

more entered and we were quite full. The service opened with a passage of Scripture and a response, then an introit was sung very effectively. Afterwards the service followed the usual course—prayer, reading, address, with hymns between.

Of late quite a school of experts has arisen to improve our methods of teaching the young. It is useless, we are told, to attempt to impart what the child cannot possibly take in. Roughly, the child-life can be divided into three stages; up to six years, between six and twelve, and then the teens. Wonder and imagination in the first, admiration in the second, are the notes to play upon; only in the last stage can morals and religion be effectively taught. Nothing, I think, is said about humour, but from my own experience I have found that children of even five years may be appealed to through this sense. The children before me represented all ages, between eight and sixteen, so I endeavoured to say a little to each. Instead of a set address I had prepared several thoughts loosely strung together, each to begin with a question. The children quite readily responded, if anything, too eagerly; there was just a danger that the character of the meeting might be destroyed. But that passed. What about their moral sense? Had that been dulled by their sordid surroundings? If, physically, they were perhaps no better off than those in a barbarous age, were they spiritually so? I determined to try, and told them of a letter that had been discovered, written by a Greek soldier about 2,000 years ago, while on service in Egypt, to his wife at home. She was expecting the birth of another child, and the father wrote that if the babe was a boy it was to be taken care of, but if a girl it was to be exposed. The word "exposed" conveyed no idea to the children, but when I told them it meant that the child was to be allowed to die of cold and hunger, fifty young feminine throats uttered a half-suppressed "Oh!" I should explain that the girls sat all together.

The note, however, changed when we went into "Blue Bird" land and met the children of the future, each of whom knew what special gift he was going to bring to earth, and was yearning to be really alive to know the love of parents. But when we met the little soul who was to have the scarlatina, whooping cough and measles, and then leave again, such a shout of laughter went up that I am afraid the superintendent was really shocked. So we went on for half-an-hour, quite a respectable time for a sermon for grown-ups to last, and unconscionably long for little folks. There were now slight signs of weariness. So the speaker gathered up the threads, and stated that if they would bear in mind all that they had been talking about that evening he was sure they might secure "A happy New Year." "The same to you, sir," came from a hundred throats. This was not quite what he had bargained for; still, what better ending could there be? So he sat down.

I really don't know if this plan would work always, but it was the most successful service for the young which I have taken part in. The children seemed satisfied,

and the teacher went home with their benediction ringing in his ears.

One thing seems certain. Evening services for the young are needed. Shall we supply them?

E. C.

THE LIBERAL CHRISTIAN LEAGUE.

THE Central Training Institute at King's Weigh House is carrying on its excellent work with gratifying results, and the syllabus of lectures and classes for the Lent Term is full of interesting announcements. On Friday, Jan. 30, the Rev. Gertrude von Petzold will deliver the first of three lectures on "The Reformation," dealing with "Martin Luther and the German Reformation." On the two subsequent Monday evenings she will take for her subject "John Calvin and the Rise of Protestantism in Switzerland," and "Wycliffe and the English Reformers," respectively. A course on "Biography in the New Testament" will be given by the Rev. W. H. Drummond, beginning on Tuesday, Feb. 14, when he will deal with "The Origin and Growth of a Historical Portrait." On Feb. 21 his subject will be "The Gospels as Biographies," and on Feb. 28 "Autobiography in the Letters of St. Paul." "The Sources of the Four Gospels" is the title of the Rev. G. T. Sadler's course of lectures which will begin on Tuesday, March 7, and Dr. Archibald Duff is giving a special course of five lectures on consecutive days of the week, the first being on Monday, April 3, at 6.30, on "Christianity Before Jesus."

In addition to these lectures, which are being given in connection with the Theological School, a special course of lectures by the Rev. F. R. Swan on "Industrial History and the Modern Labour Movement," is announced for six successive Mondays, beginning Feb. 20, while "Poverty and its Causes" will form the subject of a further course to be given by Professor E. J. Urwick, Professor of Economics, King's College, on Wednesdays, Feb. 1, 8, 15, and 22, at 6.30. In the month of May a course of lectures on "The Study and Outlook of Comparative Religion" will be given by Professor Louis H. Jordan.

The Rev. E. E. Coleman continues his classes on Liberal-Christian Theology, New Testament Study and Criticism, Greek Grammar, Psychology—especially in relation to religion—English composition and literary criticism, and philosophy, as usual, and the Preachers' Class on Thursdays, at 8 o'clock, will be conducted by the Rev. E. W. Lewis. Classes will also be formed in the following subjects whenever required:—Old Testament Study and Criticism, Comparative Religion, History of Philosophy—(1) Ancient, (2) Modern; and Christian Origins and Developments of the Doctrine of Christ in the Early Church. The League Studies Correspondence Department, as carried on last winter, is now co-ordinated with the Institute, and is, as previously, under the superintendence of the Rev. E. W. Lewis, to whom all communications on this branch of the work should be addressed. Communications relating to the general work of the Institute should be addressed to the Rev. E. E. Coleman, at King's Weigh House.

The General Council meeting of the League was held on Thursday, Jan. 12, when Mr. Campbell announced that he had reluctantly come to the conclusion that he must relinquish some of the detailed work that had made such heavy demands upon him during the past year. Much pressure had been brought to bear upon him to induce him to do this, and he felt that it was necessary in order to maintain his health and the effectiveness of his pulpit ministry. The way would be made clear for the coming of a secretary who could take charge of the speci-

fically religious work of the League by the resignation of Mr. Robert Stewart, who had been called upon to launch a very important enterprise. It was hoped that he would continue to help on the social service side of League work. With the expansion of the League's activities and the growth of its income, the need of a treasurer resident in London had become imperative, and Mr. J. J. Boutwood, J.P., of Hastings, who had served the League so splendidly from its inception, would be succeeded by Colonel Lee, J.P., a member of the City Temple Church Committee. Reports of the excellent work being done by the Central Training Institute, the Pioneer Preachers, the Social Service Department, and at Brotherhood Church, Southgate-road, were given by the Rev. E. E. Coleman, Mrs. Willey, and the Rev. F. R. Swan.

THE SOCIAL MOVEMENT.

WORKERS' EDUCATIONAL ASSOCIATION.

A MEETING of the Workers' Educational Association was held at Manchester University on Saturday last, when the Vice-Chancellor presided, and addresses were given by Professors Sadler and Chapman, the High Master of Manchester Grammar School; Miss Bur-stall, of the Manchester High School for Girls; and Mr. J. R. Clynes, M.P. Professor Sadler said we lived in the midst of the most deeply penetrating educational movement in modern English history. In all this movement no factor was more full of promise than the labours of the Association, which was doing a work of great significance in a fine spirit, and with inspiring efficiency. If it continued to grow at its present rate it would largely help to change the face of England in a generation. One great result of it was that it was bringing a greater intellectual sympathy and comradeship between men and women in many English homes, but though we wished to bring a more intellectual atmosphere into our home life, we must not become discontented with those who were not intellectual. If we led an over-intellectual life we became over-nervous and self-centred. If we lived a life that was purely practical we were in danger of becoming over-anxious and sordid. What we wanted was a life which combined the intellectual and practical in due balance.

* * *

Mr. J. R. Clynes, M.P., said the Association's plans were directed to the development of a scheme by which workpeople under present conditions could utilise their opportunities to the full. The more work people developed their intellectual equipment, the better able they would be to deal with the difficulties that beset them. The more they used their present opportunities, the more forceful would be the demand for increased opportunities, and the removal of many unjust conditions in their industrial life, conditions which now operated adversely against educational progress.

A PIONEER SCHOOL CLINIC.

THE London County Council has refused to do what the Progressives want and start school clinics, preferring to make arrangements with the hospitals. The Council has just renewed the hospital arrangements for another year, but meanwhile there is encouragement for the friends of this reform in the experience at Deptford, where there is a pioneer school clinic. Miss Margaret M'Millan gave a bright report of the Deptford experiment at a recent meeting of the Institute of Social Service, and she was able to overturn neatly the current arguments against the Progressives. Chief of these is that of ex-

pense—the leading modern superstition, she called it. Miss M'Millan has found that it is possible to give the children the best medical attention at a cost of about 2s. 9d. a head, and it is submitted that it costs about 4s. a head to send the children to the general hospitals. The clinic, as she showed, is much the more thorough method. At Deptford they have detected and treated hundreds of minor cases such as the hospitals could not touch, and yet small ailments easily became major in poor neighbourhoods where the parents, however willing, cannot do what is necessary. Deptford has shown that children's diseases, if taken in time, can be stamped out finally like a flame. In this view the school clinic in a poor district would take the place of a nursery in a good home. The big hospitals, as most people admit, are already overcrowded, and what is wanted is not centralisation but attention on the spot. Both Miss M'Millan and Lord Hill pointed to our notorious deficiency in the matter of school baths. No school ought to be without one of these "necessary classrooms."

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Southern Advisory Committee.—We are informed that the Rev. J. H. M. Nolan, M.A., B.Litt., has satisfied the Southern Advisory Committee of Unitarian and other Liberal Christian Churches as to his personal character and general fitness for ministerial work, and has been granted a certificate accordingly.

Southern Provincial Assembly.—The committee of the London and South Eastern Provincial Assembly has fixed Sunday, May 21, as Assembly Sunday, when it is hoped that arrangements will be made for special sermons and collections in all the constituent churches.

Aberdeen.—The West Parish Church, Aberdeen, was the scene of quite an unusual incident on Sunday. Rev. A. Stuart Martin had for the subject of his evening sermon "Unbelief and the Deity: Why we cannot be Unitarians," and the second lesson was read by Rev. Alexander Webster, the former minister of the Aberdeen Unitarian Church. Mr. Webster and his son had been observed entering the church, and shortly after they had taken their places in one of the back seats, the church officer went up to Mr. Webster and told him that Mr. Martin wished to see him in the vestry. Mr. Martin asked Mr. Webster if he would be good enough to take part in the service by reading the second lesson, assuring him that he (Mr. Martin) would be delighted if he did so. Mr. Webster consented, and took his seat under the pulpit, facing the assistant, who read the first lesson. Mr. Martin before the reading said he regarded Mr. Webster's taking part in the service as a mark of Christian fellowship, and after the service several gentlemen shook hands with Mr. Webster, and thanked him for what he had done.

Bournemouth: The Late Mrs. Sheffield.—The death of Mrs. Sheffield, on Monday, January 9, removed from the fellowship of the West Hill-road Congregation one of its oldest and most faithful members. A native of Leicester, where she was born in 1840, daughter of the late William Charlesworth, Mrs. Sheffield's early life was associated with the Great Meeting. On her childhood the ministry of the Rev. Charles Berry made an impression which remained vivid to the last,

and when she was fifteen the Rev. C. C. Coe entered upon his twenty years' ministry in Leicester. The funeral sermon he preached on the death of her father, at the early age of 49, in 1868, was published at the time, and five years later he married her to the late Sidney John Sheffield. When Mr. Sheffield's health failed, the family removed to Bournemouth, and there he died. Mrs. Sheffield's long widowhood, with the care of her four daughters, was closely associated with the life of the Unitarian congregation, which she joined before the present church was built. She was secretary for a short time while negotiations for a building site were going on, and in 1895 she became treasurer, and held the office for eleven years. In the same year in which she undertook the treasurership, the Rev. C. C. Coe, to her great delight, accepted the pulpit of the West Hill-road Church, and thus she had the happiness once more of ministrations which had meant so much to her in her earlier years. The closest bonds of friendship united her to her minister, and while she gave a generous and warm-hearted welcome to Mr. Coe's successor, it was a happiness to her to know that he would be able to perform the last office for her, when the hour of release from her long illness came. Mr. Coe conducted the funeral service at the Bournemouth Cemetery on Friday week, a beautiful sunny day, and conducted the service also on Sunday morning, when he preached a memorial sermon, recalling early memories of Mrs. Sheffield's Leicester life, and her devoted services to the Bournemouth congregation. Three of her daughters remain members of that congregation, a fourth is the wife of the Rev. E. S. Howse.

Cairncastle.—At the annual congregational meeting of the Old Meeting House, which was held in the National School on the 12th inst., an ivory snuff box was exhibited by the minister which had been sent to him by Mr. Classon Porter, of Dublin, to whose father, the late Rev. Classon Porter, of Larne, it had been presented forty-two years ago by the great granddaughter of its original possessor, the Rev. Wm. Taylor, minister of the Cairncastle congregation from 1715 to 1734. The name "Wil Taylor" is engraved on a small plate on the lid.

Iford.—The quarterly meeting was held on Monday, Mr. E. R. Fyson presiding. Satisfactory reports were read by Mr. A. H. Laws

WOLSEY HALL, OXFORD.

POSTAL TUITION

FOR MINISTERS & LAYMEN

Beginners and Advanced Students in

THEOLOGY.

O.T. Hebrew	Textual Criticism
N.T. Greek	Comparative Religion
Bible Study	Philosophy of Religion
Exegesis	Christian Evidences
Dogmatics	Philosophy
Homiletics	Classics, &c., &c., &c.

FOR INDEPENDENT STUDY

without any Examination in view, for

LONDON MATRICULATION,

Ministerial Exams. & all Degrees, viz.
B.A., B.Sc., B.Sc. (Econ.), LL.B.,

PROSPECTUS
post free from
the WARDEN.

B.D.

(secretary), and Mr. A. Beecroft (treasurer showing further additions to the member roll. The new envelope system of collecting for the ordinary expenses of the church was stated to have been well taken up. Having been invited to join in an effort to secure one day's rest in seven for the local tram-men, Messrs. Laws and Coote were appointed delegates. It was announced that a series of lectures by the Revs. L. Clare and F. Freeston had been arranged.

London: Stoke Newington Green.—The annual general meeting of the congregation was held on Sunday morning, January 15, after the usual service. Mr. Ion Pritchard was elected to the chair, and the following resolution was, on his motion, submitted to the congregation:—"That the best thanks of the congregation be tendered to Dr. J. Lionel Tayler, M.R.C.S., L.R.C.P., for his able and earnest services to the church since his acceptance of the office of minister, and that he be, and hereby is, cordially invited to accept the office for the ensuing year." The resolution, on being put, was carried unanimously, and the meeting was adjourned till Friday, February 10, at 8 p.m. It is gratifying to learn that the congregation is steadily increasing, and that Dr. Tayler's message is growing very acceptable to a number of thoughtful minds.

Luton.—The first of a series of six special Sunday evening services, arranged by the Provincial Assembly of London and the South-Eastern Counties, was held in the Picture Palace, Gordon-street, Luton, on January 15, conducted by the Rev. W. H. Drummond. The congregation numbered about 70. The arrangements for the other services are as follows:—January 22, Rev. F. K. Freeston on "The Communion of Saints"; January 29, Rev. Henry Gow, on "The Divinity of Man"; February 5, Rev. W. H. Drummond, on "Are there few that be saved?"; February 12, Rev. G. C. Cressy, D.D., on "The Fundamental Principles of Liberal Religion"; and February 19, Rev. A. A. Charlesworth.

Manchester: Unitarian Home Missionary College.—The warmest thanks are offered in the sixth *Monthly Statement* of the Unitarian Home Missionary College to all who have so generously come forward with donations, and whose names appear on the printed list which accompanied it. Sir Edwin Durning Lawrence had sent a cheque for £250, although the conditions attaching to his promise had not been quite fulfilled, and it now only remained to gather in the outstanding sums which have been promised. "Considering the great number of our subscribers," the *Statement* continues, "these are very few, but the waste and wear of six years will leave their mark in some cases. Friends have died, and with others circumstances have changed, making the fulfilment of their promise impossible. We estimate that we shall lose about £100 from these causes. That is, we are convinced, an outside estimate of the amount that will prove to be irrecoverable. The old students of the College are dealing with a similar situation (although of smaller proportions) in regard to their collective promise of £1,250 by raising an "In Memoriam Fund" to pay up the subscriptions of brethren who have fallen by the way. Will our friends help us to so increase the general fund that the £20,000 may be realised in full? It is now six years since we undertook this task of raising £20,000 for the purchase, equipment, and endowment of residential collegiate buildings for the Unitarian Home Missionary College. It was a great task. It has been with us night and day. Year in, year out we have persevered, never hesitating, never doubting. Now the end crowns the labour. All doubts and fears have been dispelled, all opponents have been reconciled. The College is firmly established as an honoured partner in the Free Faculty at the Manchester Uni-

versity. Splendidly housed and equipped, it goes on its way, sustained by the goodwill of the whole of our group of Churches, whose unbounded generosity has thus given to it the means and mandate for its service of God and man."

Mansfield Old Meeting House: The late Mrs. Vaughan.—It is with deep sorrow that we record the passing away after an illness of many weeks' duration of Mrs. Vaughan, the much-loved wife of the Rev. F. H. Vaughan, on Monday, January 9, at the early age of 28 years, leaving behind her four young children. The funeral service was held in the Old Meeting House on Wednesday, the Rev. Wm. Whitaker, of Hull, officiating. The remains were afterwards conveyed to Sheffield for cremation. A memorial service, of a bright and hopeful character, quite in keeping with the views of her in whose memory the service was held, took place on the Sunday following, the Rev. J. M. Lloyd Thomas, of Nottingham, conducting the service. The late Mrs. Vaughan was born in Moscow, where her father, Mr. Arthur Toulmin Smith, still resides; she was educated in Moscow and Switzerland, and at Oxford. She was a capable linguist, of exceptional culture, breadth of mind and mental attainments. Her views on all the modern movements for the betterment and uplifting of humanity were of a most generous character. She was of a noble and self-sacrificing disposition; no task was too lowly or too difficult for her to attempt, if in so doing a fellow creature could be benefited or made happier in any way. She filled her place as a minister's wife in an exemplary manner. The members of the congregation grieve deeply for her loss, and mourn with their minister in his bereavement.

Newport, Mon.—The Charles-street congregation, one of the four liberal Christian churches in Newport, held their first anniversary services on Sunday, January 15, when the hall was crowded. The minister, Rev. J. Tyssul Davis, gave the right hand of fellowship to twenty new members, and in addition, three subscribing associates were registered. On the previous Thursday the Sunday school held its annual New Year treat and prize-giving. A successful sale of work was recently held.

Norwich: Octagon Chapel Presentation.—At the quarterly meeting of the members of the Octagon Chapel, held in the Martineau Memorial Hall on Thursday, January 12, a presentation was made to the chapel secretary (Mr. A. M. Stevens), who has held that position for sixteen years, and who is also the senior superintendent of the Sunday schools. The chairman of the congregation (Mr. W. H. Scott) presided, and referred appreciatively to the lengthy services which Mr. Stevens had rendered to the church; and after other speakers had followed, he asked Mr. Stevens' acceptance of a hand-wrought silver salver, and the Windsor edition of Shakespeare's works in 20 volumes, with which an illuminated and inscribed bookplate was included. The Rev. Mortimer Rowe also spoke, and bore testimony to the invaluable aid which Mr. Stevens was at all times ready to give. In acknowledgment, Mr. Stevens dwelt on the strong personal and inherited attachment which he had for all that concerned the welfare of the Octagon Chapel, and alluded to the chief events of the past seventeen years. These included four ministerial changes, and the erection, free from all debt, of the Martineau Memorial Hall and Sunday schools.

Southampton: Southern Unitarian Association.—The quarterly meeting of the Southern Unitarian Association was held at the Church of the Saviour, Southampton, on Wednesday, January 11, when the opportunity of welcoming the newly appointed minister there was taken. Mr. Wm. Carter presided over the executive meeting which was held at 3.15 p.m. A meeting followed at 5 o'clock when the president,

Mr. Wm. Carter, in welcoming Mr. Andreae to the membership of the S.U.A., said he thought the present was perhaps a more promising time for development than had offered before. The town was prosperous, and if the congregation would continue loyally to support their minister he thought it might look forward with hope. The Rev. H. S. Solly recalled his own happy ministry there of six years. Often he thought a small church could show a nobler record of self-sacrifice than many large ones with more privileges and helpers. In a small fellowship no one could ever excuse himself by the thought that he would not be missed—that there were plenty of others to do the work. The Rev. C. C. Coe added his congratulations and recorded some personal recollections of the people of the Southampton church. He hoped that Mr. Andreae would be able to help on the church and would find happiness in the work. The Rev. V. D. Davis said he was sorry that it had been impossible to combine the congregational welcome with their own, as it meant that their welcome meeting had to forego hearing Mr. Dowson. He wished to impress upon them the truth that not the man but the church was the minister, and it was in their fellowship of aspiration after the divine life that they would find most help and the sanctifying of daily life. Mr. J. G. Pinnock and Mr. Coleman also joined in the welcome. Mr. Andreae, in replying, said that he had already found the friends at Southampton splendidly loyal and with a fine sense of the meaning of fellowship and mutual help. It was true, as Mr. Davis had said, that the church and not the man is the minister, and yet he wished to add that it was only in the second place true. Given the right man, the ministry of the person must always be more powerful and beautiful than the ministry of a fellowship. The touch of a personality like that of Jesus would be worth infinitely more than the ministry of any church. But because he was not capable of exercising this greatest ministry he must work on other lines, and be to them the leader and representative of a fellowship in which one must help all and all must help one to a nobler life. He thanked them once more for their hearty welcome, and would do what he could to serve the Southern Association.

NOTES AND JOTTINGS.

INTERNATIONAL HYGIENE EXHIBITION AT DRESDEN.

It is a matter for regret that the Government cannot accept the invitation of Germany to take part officially in the forthcoming International Hygiene Exhibition which is being organised in Dresden. The leading scientists in Germany are leading the scheme their active support, and all the chief States of the world are being represented with the single exception of Great Britain. Germany is spending £500,000 on the Exhibition, France, Russia and other countries have voted sums of from £10,000 to £20,000, and Japan as much as £35,000. Even China, Peru, and Brazil are erecting national pavilions.

* * *

We have received an appeal from the British Executive Committee, which includes among its vice-presidents Sir Thomas Barlow, Sir Lauder Brunton, and Sir William Bennett, for contributions to a fund which is being raised in order to build a suitable pavilion for the housing of important exhibits which have been promised by the Metropolitan Asylums Board, St. John's Ambulance Association, the Health Departments of various corporations, the Schools of Tropical Medicine, and many other public and private institutions.

THE NEW FEATHER-WEIGHT ALUMINIUM TYPEWRITER.

For the Clergy, Public Speakers,
and Men of Letters.

One Week's Free Trial at your own
home.

Try to think of a bright, strong and compact little Machine weighing but 5 lbs., all packed in a handy little leather case, with compartments for your stationery, stamps, &c., and you may be able to form an idea of the new and wonderful little Aluminium "Blick" Typewriter, which has already found its way into the Dressing Cases of many travelling men and women, and incidentally into their hearts.

When one considers that the ordinary typewriter weighs from 20 to 30 pounds, one almost marvels at the compactness, soundness, and durability of this wonderful machine, which, for clear, rapid, and perfect writing, stands without a rival, even when classed with the heavy office typewriter that cost twice and thrice as much. Another advantage of the new feather-weight "Blick" is that there is a complete absence of the messy ribbon. But the convenience of its portability is one of its strongest points—that's why the Clergy and men of letters, War Correspondents, Journalists, Military Men, and Commercial Travellers have so rapidly adopted the new Aluminium "Blick," which is always bright and ready for use. It cannot tarnish.

IF YOU TRAVEL.

Clergymen, Journalists, Private Secretaries, Commercial Men, and all busy travellers must surely at times have chafed at the hours wasted when on a long journey, and when the rocking and lurching of the quickly moving train makes it impossible to write by any other means than the touching of the obedient keys of the "Blick." Try to write with a pen or pencil, and you will find it absolutely impossible, and when you have reached your destination you still have facing you a pile of letters, &c., to be written. How annoying! But not so with those possessing a "Blick." When they leave the train their letters are ready for posting, which gives the sweet satisfaction of a tedious duty done, and carbon copies taken at the same time of writing retained in your possession for reference.

ANOTHER IMPORTANCE OF THE NEW FEATHER-WEIGHT "BLICK."

You can use it at your office, and when that's closed you place your "Blick" in your bag, and take it home as easily as you would a book, and there you have it handy for typing your notes, correspondence, or whatever you require.

So simple it is to use the "Blick" that many ladies of title and others have purchased them for use by their maids when travelling, and in their Boudoirs. A lady of distinction writes:—"With my maid and my 'Blick' my correspondence is quickly over, besides in a business way I make copies of all my letters, which was too tedious to do when writing with the pen. I would not be without my 'Blick.'"

YOU CAN LEARN TO OPERATE IT IN AN HOUR.

The operating of the "Blick" is simplicity itself. Anyone and everyone can learn its keyboard and mechanism in one hour. It is simply a matter of a little practice to acquire the speed of an expert. The Company also

guarantee to teach every purchaser of a "Blick" in the United Kingdom to use it.

A WEEK'S FREE TRIAL.

So sure are the makers that this new and bright Aluminium "Blick" will please everyone who sees it (and who does not need its service?) that they are prepared to send it to you at their expense and risk for one week's free trial. If you like it (and if you see it and use it you will), you purchase. Otherwise you return it, and there is no obligation or charge. The Aluminium Blick booklet (List 92), telling all about the machine, will be sent on request post free. The Address to write to is—The Blickensderfer Co., Ltd., 9 and 10, Cheapside, London, E.C. State whether Universal or Scientific Keyboard is required.

The object of the Exhibition is purely humanitarian and instructive, and national hygiene is undoubtedly a matter which concerns all mankind without distinction of race. The committee appeal with confidence, therefore, not only to scientific men whose interests are always cosmopolitan, but to all who desire to do a definite and useful piece of work in the cause of international goodwill. A sum of at least £10,000 is required, but we feel sure it will speedily be forthcoming. Further information can be obtained from the secretary, British Executive Committee, International Hygiene Exhibition, 47, Victoria-street, S.W.

WELSHMEN IN THE UNITED STATES.

Welsh people are not, perhaps, quite so clannish as Irish people, and we do not distinguish between the Welsh and English quarters of our big cities; still the love of race and tongue is very strong, and this suffices to keep them in touch with each other and with the Principality. There is, for instance, a numerous Welsh population in Liverpool, and a number of Welsh places of worship; while in America it has been stated by Mr. T. Owen Charles, who has been over to England to give Mr. Lloyd George an invitation to visit the States, there is a large Welsh colony—the largest in the world—in Pennsylvania. Scranton, where the Chancellor would undoubtedly receive a most enthusiastic welcome, is almost a Welsh city, for 40,000 Welshmen live in the Hyde Park quarter, and another 10,000 in Providence. *The Druid*, a paper which is edited by Mr. Charles, has a circulation of 10,000 which is steadily rising. It is printed partly in English and partly in Welsh.

THE RAINFALL IN 1910.

According to Mr. H. R. Mill, director of the British Rainfall Organisation, the general view that 1910 was a wet year was correct, but in giving his sanction to a popular opinion he does not hold out any bright prospects for the future. The year 1910 was, he says, wetter than any year since 1903, and with that memorable exception probably wetter in most parts of the country than any year since 1882. The wetness of 1910 has a theoretical interest of a somewhat sombre cast, for it points to the definite breakdown of the cycle of two dry years followed by one wet year which held good for the British Isles for 17 years from 1889 to 1905, and for England and Wales for 21 years including 1909. Before this three-year cycle, in which dry years predominated, came into evidence in 1889, there had been a run of seven or eight years in every one of which the rainfall was above the average, and we may be excused, in regard to the possible recurrence of a similar wet spell, for harbouring the uneasy premonition that oppressed Ben Gunn, in "Treasure

Island," when he felt that a Sunday was "about doo."

POVERTY AND "CRIME CENTRES."

The following letter from Sir John Macdonnell, which was read at the annual meeting of the Penal Reform League, has been published:—"Had I been present I should have put one point, and it is this: In studying criminal statistics I have been struck in particular by the great disparity in proportion to population of crime in different towns, and, further, by the prevalence in certain parts of a town of certain crimes from which other parts are free. There are communities with good crime records; others with bad. There are 'crime spots,' or 'crime centres,' in the same town. I was struck with this when I marked out on a map of London the streets in which, during a given period, certain crimes had been most frequently committed. My wish would be that every community should have its annual Criminal Census; should examine, in the light of that census, the causes and circumstances of the abnormal excess of any form of crime; and should see whether the 'crime centres' of the town are not also centres of disease, poverty, and overcrowding. All hangs together. In the slum is the *bacillus* of so much crime. In the superabundance of drinking shops are the germs of so much more."

DECIMAL COINAGE AND THE IMPERIAL CONFERENCE.

We understand from the *Manchester Guardian* that the question of adopting the decimal system of coinage is again coming to the front, and that the Decimal Association are putting forward their case strongly in view of the meeting of the Imperial Conference in May. A proposal to adopt the decimal system of coinage was debated in the Australian House of Representatives a few months ago, and the determination come to certainly pledges the Commonwealth to that course. New Zealand has already decided to ask for the establishment of a system of decimal coinage applicable to the whole Empire, and this is believed to be the line that the Commonwealth Ministers will take.

* * *

The proposed system has so much to recommend it from the point of view of simplicity and accuracy and quickness in reckoning, when once it is fully grasped, that it appeals strongly to our common sense; but there are many difficulties in the way of its acceptance which will probably weigh with the Home Government. The chief obstacle seems to be the inevitable disturbance of established usages and habits which would be most felt by the poorer classes, who are the least qualified to comprehend and the least disposed to acquiesce in such a disturbance; but on the other hand the change would considerably lighten the burdens of those small students of arithmetic who find so many pitfalls in the simplest money sums under present conditions.

ANOTHER INTERNATIONAL EXHIBITION.

Scarcely were the gates of the World's Fair at Brussels finally closed when the project of another exhibition began to be discussed. Italy has now taken the initiative, and Turin is the city where the industries as well as the arts of the world are intended to compete next year. Invitations issued by the Italian Government have met with a very favourable response. Germany has already secured nearly a tenth part of the large area set aside for the display. The Italian market is an important one, and all manufacturing nations will do their utmost to present their wares in the most attractive form. Each article is to have its selling price distinctly marked upon it, which is rather a novel feature.

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It is the hearty desire of the discoverers of the new cure that all who suffer from the above complaints should write (or call) for a gratis copy of the book they have just published under the title of "Respiratory Re-Education: The 'Rhycol' Cure for Catarrh, Adenoids, Nose-Breathing Difficulties, and Chest and Lung Weakness."

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As a result of this extra duty of the mouth, the breathing becomes inefficient and shallow, and frequent head and chest colds are "caught" because of the improper reception of the cold air. Asthma, Bronchitis, and Consumption may also set in. The nasal air-passages—by disuse—become more and more obstructed, causing adenoids and polypi, which in the past have generally had to be operated upon by the surgeon.

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An edition of 100,000 copies of the book has been published for free distribution, and all who wish to quickly cure catarrh, adenoids, polypi, or other nose-breathing trouble, as also catarrhal deafness, ringing and roaring noises in the head, tonsil troubles, weak husky voice, weak chest and lungs, and asthmatic and consumptive tendencies should send (or call) for a copy. A penny stamp should be sent to defray postage. The address from which the free copies of the book may be obtained is—The Rhycol Publishers, 149 Rhycol-buildings, 130, Fleet-street, London, E.C.

UNITARIAN HOME MISSIONARY COLLEGE.

NOTICE is hereby given that the ANNUAL GENERAL MEETING of Subscribers will be held at the MEMORIAL HALL, MANCHESTER, on Thursday, January 25, 1911, the Chair to be taken by the President, Sir EDWIN DURNING-LAWRENCE, Bart., at 4.30 p.m.

BUSINESS.

1. Annual Report and Treasurer's Statement of Accounts.
2. Election of President, Officers and Committee for 1911.
3. Statement and Balance Sheet of Jubilee Memorial Fund.
4. Suggested payment of Travelling Expenses of Members of Committee.
5. Votes of thanks, &c.

The attendance of all Subscribers and friends of the College is earnestly requested.

By Order of the Committee,

E. L. H. THOMAS, } Hon. Secs.
P. J. WINNER, }

LIVERPOOL DISTRICT MISSIONARY ASSOCIATION.

RECEPTION, in celebration of the Jubilee of this Association, Royal Institution, Liverpool, Thursday, January 26, 1911, at 7.30 p.m.

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